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C. M. MORRIS.

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## The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX

JACKSON, MISSISSIPPI, JAN. 25, 1917

NEW SERIES, VOL. XIX, NO. 4

The great Laymen's Convention meets at Shreveport, March 6-8.

The Billy Sunday meetings in Boston have broken all records in the number of converts. What a blessing he would be to New Orleans!

The farm in Rankin county, which was bought by the orphanage two years ago, has been sold at a good profit. The children got homesick.

The Baptist Chronicle, of Louisiana, comes out squarely against the report of the majority on consolidation. It wishes either one board or that things remain as they are.

All correspondence regarding the Louisville Convention of the Baptist Student Missionary Movement should be addressed from now on to Prof. Chas. T. Ball, 125 East Broadway, Louisville, Ky. This is very important.

Paul, when doing mission work in Ephesus turned the school of Tyrannus into a church. It seems to be the policy of some nowadays to turn the church into a school. Is this upside down or inside out or hindsided before?

Dr. B. H. DeMent comes to begin a meeting at Clinton the first Sunday in February. Keep this in mind when you pray. By the way, we notice that his church at Greenwood, S. C., has just made a substantial increase in his salary.

Dr. R. L. Gillon has accepted the care of the church at Houston, to begin February first. He gives up the hospital work with reluctance, but his heart turns again to the pastorate. He carries with him the hearty good will of his friends at the hospital.

Arkansas will pass a law like that of Mississippi, only a little better, prohibiting the possession of more than a quart of whiskey a month. It is also provided that even this amount cannot be delivered on Sundays, election days, or five days before Christmas.

The members of the old board of trustees of Clarke College had a meeting this week to make arrangements to liquidate the indebtedness which falls on them personally in maintaining the school. This is not the bonded indebtedness which the Education Commission is providing for.

The combined mission journal, Home and Foreign Fields, for January is a particularly good number. Beside the editorials and departments and letters from missionaries, there is an excellent sermon by Dr. W. W. Landrum on "A Vision and a Volunteer." There is also a fine story by Mrs. Claude Eager Johnson.

Already inquiry is being made of The Baptist Record as to providing tickets for those who wish to attend the Southern Baptist Convention in May. There ought to be five hundred people to go from Mississippi and we are willing to help them to go. Get as many new subscribers to The Record as your ticket will cost in dollars, send us the name of each, accompanied with the \$2.00, and we will furnish you a ticket. That is if your ticket to New Orleans and return costs \$10, get ten new subscribers, send us \$20, and we will pay for your ticket. Get as many more subscribers as you wish and we will pay you additional at the same rate. Old subscriptions will not count.

The agitation of the leaders in denominational education in South Carolina has resulted in the paying of tuition by a much greater number of students in the state colleges. In that state the colleges do not have free tuition as in Mississippi, but students unable to pay obtain scholarships. This had been greatly abused by many who were able to pay. This has been partly corrected. And now the presidents of the state colleges are agitating for free tuition. The denominational colleges, on the other hand, wish for state scholarships to be used in any college the student may use. It is a mixed situation. In Mississippi the denominational schools make a good fight, even with free tuition in the state schools.

Considerable controversy has arisen over the "christening" of the new battleship Mississippi, soon to be launched. The sailors want to have a bottle of champagne broken over its nose as it goes into the water. The temperance people are insisting that the bottle shall contain Mississippi river water. If there is any sense in either of them, it would seem to be in favor of the water from the great river which gives the name to the State and thence to the ship. The pity of it is that American seamen in the twentieth century should be afraid of the hoodoo of water. We are in favor of dipping the sailors and giving them a Bible instead of a bottle.

Chas. W. Mortimer, who shared first honors in the class of 1902 in Mississippi College, later graduating at Cornell University, returned for a visit to friends at Oxford and Winona during the Christmas holidays and while on this visit took the Mississippi bar examination. He did three days' work in one, and passed. This puts him in line of promotion. He has returned to Washington, where he has been teaching in the George Washington University for the past ten years and doing patent office work.

The budget plan in the churches is already working well and proving its value. State mission gifts are nearly two months ahead of what they were last year, and other causes are not the worse. Many of the leading churches are putting on the budget and others will do it. A layman will probably be secured in the next week who will begin work in thirty days to encourage those who wish the plan in their churches and show how it works.

Pastor Farr reports two great speeches in his church, Lowrey Memorial, by Dr. B. G. Lowrey, and believes if they were delivered over the State it would mean many more boys in Mississippi College. He also expresses his joy in the coming of J. C. Robinson to Canton, and commends Rev. E. A. Petroff, of Blue Mountain, to some pastorless churches.

We regret to learn of the serious illness of Rev. Fleetwood Ball, with erysipelas. His father, whom our readers know from his department in The Record, is with his son at Lexington, Tenn., and may be unable to send in his copy this week.

The state mission secretaries of the South are meeting this week at Shreveport. It was good to greet Secretary Yarborough on his way. People of Jackson hold him still in their hearts, and Mississippians rejoice in the prosperity which attends his work in Alabama.

The Kentucky State Board is preparing to hold five Bible schools in the spring—schools of theology and methods.

Pastor W. A. Hewitt, of Dallas, writes to commend his fellow pastor now moved to Canton. He gives him and his capable and devoted wife up with regret, as he did a great work in Texas.

Brother A. A. Hughes has resigned at Lyman and accepted Kiln. He continues at Handsboro. Lyman had a prosperous year—fifteen baptized and one hundred per cent more given for missions than the year before.

Dr. J. A. Maxwell, of Drew, reports the church there as getting in the front rank by adopting the budget system. They propose to do the Lord's business in the best way. A special committee was appointed with the pastor and deacons to put it into operation.

On last Thursday night Mr. M. A. Treadwell was ordained to the gospel ministry by the church at Clinton. Rev. Zeno Wall preached the sermon, M. O. Patterson delivering the Bible, and P. I. Lipsey leading in the prayer of ordination.

Two societies working in behalf of old preachers among the Baptists of the Eastern States and of the Western States have now merged their work with another representing the Northern Baptist Convention. One society will look after all in that territory.

Rev. T. D. Cox resigns at Goss after seven years of fruitful service. From a brush arbor they have gone into a \$2,000 church house, with 200 members and out of debt. The church parts with him with regret and passed most appreciative resolutions. His territory is the whole association.

If you expect to attend the convention of the Baptist Missionary Movement at Louisville, Ky., January 31 to February 4, you should write to Prof. Chas. T. Ball, Ft. Worth, Texas. Railroads give special rates; see your ticket agent immediately. You will be given entertainment in Louisville, except dinner.

Richmond College and its sister school for girls are to have an additional million of endowment if the present program of Virginia Baptists materializes. And now comes William Jewell College, of Missouri, with a campaign for an additional half-million. Who will wake the sleeping hosts of Mississippi to a great education revival?

The burning recently of one of the main buildings of Carson and Newman College at Jefferson City, Tenn., has precipitated discussion of its removal to Knoxville or some other place which can give financial help. The brethren of Jefferson City are protesting. This will remind some of our people of the agitation about the removal of Mississippi College, twenty-five years ago.

The Shubuta church and Sunday School brings flowers to the living in a series of resolutions speaking their appreciation of Brother W. H. Patton, who has been Sunday School superintendent for thirty-nine years, which is now A-1. He has not spared himself, but gave all to the work of time and money and patience. He has not courted the favor of others, but has molded sentiment in his own community.



# THE HEART OF THE GOSPEL OF JOHN—FIVE GREAT WORDS

John T. Christian, A. M., D. D., LL. D.

## LIFE; OR THE UNION OF CHRIST AND THE BELIEVER.

### II.

(Continued from last issue)

There are several propositions involved in this new birth.

1. It is a great fact. "Ye must be born again." The second birth is as necessary and real as the first birth. The word *anōthen* means from above, from a higher place, from heaven; from the first, from the beginning, from the very first; anew over again, indicating a repetition. Nothing is more certain than the great fact of redemption. There are men and women who will testify to it as certainly as they would to the first birth.

2. It is supernatural, from above, from heaven. The supernatural character of the new birth was affirmed from the very first by Jesus. He makes this most prominent. It is a birth from heaven.

3. It is radical—from anew. It is from the very first. "The new birth is not a constitutional change, the impartation of new faculties or new powers of the soul. It is a greater change than this, a change of character; the supreme inclination of the affections is changed. A converted man thinks, reasons, remembers, imagines, anew; and it did all of these before. But the chief subjects of thought, of love of hatred, are changed; they are revolutionized. It is the most radical change of which human nature is susceptible. It is a change from sin to holiness. "The meaning of the new birth is not to be looked for in the region of the physical. It is not man as a physiological subject that requires to be born again, but man in his spiritual nature, his psychological frames and feelings; the new birth is not of the flesh but of the spirit."

The mind, the heart, the will are all changed. The will power in man is changed. Man wills to do right where formerly he willed to do wrong. The will is the dominating official in man. The will is the king in the man. "It is the will which creates the man." It is through the decision of the will that the choice is made as to which kingdom we shall belong. The Spirit of God works on the will. This is recognized by all authorities.

Prof. Francis Peabody says, "Everywhere the issues of life are chiefly determined by the will. \* \* \* Christian discipleship begins where all excellence begins, in the dedication of the will to goodness. \* \* \* Seek first the kingdom of God and His righteousness. This is not the whole of the Christian faith, but it is the first article. \* \* \* The reason is like the sails of the ship, which give momentum and lift; the feelings are the waves, thrown off tumultuously on either side; but the rudder, which gives direction and control of life, is the will."

Prof. Huxley wrote to Charles Kingsley as follows, "Science seems to me to teach,

in the highest and strongest manner the great truth which is embodied in the Christian conception of the entire surrender to the will of God. \* \* \* I have only begun to learn content and peace of mind since I have resolved at all risks to do this."

Charles Wesley says, "I have resolved to devote all of my life to God, all my thoughts, words and actions."

Charles Kingsley, on his twenty-second birthday, said, "I have been for the last hour on the seashore, not dreaming, but thinking deeply and strongly, and forming determinations which are to affect my destiny through time and eternity. Before the sleeping earth and the sleeping sea and stars, I have devoted myself to God—a vow never (if he gives me the faith I pray for) to be recalled."

The whole man is changed. In place of the ethical change implied in our Lord's demand for a *metanoia*, a repentance, John thinks of a transmutation of nature. That which is born of flesh is flesh, and in order that the gift of God may avail for him, man must be endowed miraculously with a higher capacity. Not only his mind and will but the very substance out of which his being is formed must become different. It is to be observed in the dialogue with Nicodemus, that the "Spirit" is not described under ethical categories. The contrast is between the "flesh"—the lower nature—and the spiritual essence of God. Before man can hope to participate in the true life imparted through Christ, he must be wrought into affinity with the nature of the spirit. His own will and effort are powerless to effect this change. He must undergo, in more than a figurative sense, another birth through the immediate agency of God. John conceives of the mysterious change as a new birth. The man cannot see the kingdom of God till he has undergone this essential change.

4. It is mysterious. The how of the new birth is as mysterious as the how of our first birth. The new birth is mysterious like the wind. Even today when we have daily reports from the weather bureau, no one knows where and when a storm will arise. They see the storm and its direction, and can tell with great probability to what place it is going and when it will get there. From whence did it come? The Spirit's methods we do not know. The facts of the new life are as plain and certain as that the winds bend the forest trees. We may not know the day or hour when we are born again, but we do know the facts by the fruits. The impartation of life to man, animal and to plant life is still, even to the brightest lights in science, as great a mystery as ever. But the fact of life is a certainty.

III. This life is sustained by union with Christ. There are two passages which treat of the maintenance of life in the believer through Jesus Christ recorded in the gospel of John. The one is the illustration of the vine and its branches. "I am the true vine, and my Father is the husbandman," says Jesus. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean

through the word I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (15:1-6). As the life is in the vine so the life of the believer is in Christ. There is no life unless the branches abide in the vine.

The other passage is the illustration of the bread of life. Jesus said, "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world" (6:48-51).

One chief function of food is replacement. We die daily in a truly literal sense, and food makes a daily resurrection of life for us. The body is a building of exquisite mosaics, and a variegated tassellation; here is a brick of hydrogen and carbon, and there a brick of carbon and nitrogen, etc. \* \* \* The strange fact is that the stones of this building are every hour crumbling away, and must be replaced as fast as they are pulled down; life-cells take the place of death-cells. \* \* \* The blood is the builder which puts in fresh bricks into the falling house. This is the miracle of food. \* \* \* Life is the architect, blood the builder and food supplies the materials for the construction.

A similar wasting process is in the laws of the highest parts of ourselves. When Christ said, "I am the bread of life," He tells us that physiology has companion laws in the spiritual world. A wearing down of soul capacity is continually going on, and Christ is here to replace it and to keep the soul in a sanitary condition. \* \* \* The saintly soul cannot live on its own saintliness. Like the camel in the desert, you can live, for a time, on the hump of your own fat, but it is only desert food, and will soon become disease. You will soon become self-complacent, self-righteous. The saint goes out of himself for life. \* \* \* The love of Christ, the knowledge of God, the comfort of the Holy Ghost, for these the soul craves, and they are nutriment. \* \* \* God is a daily presence; Christ a daily meal; things eternal a daily recollection; duty and service a daily exercise; religion our meat and drink (Rev. W. W. Peyton).

Thus does a man live in the spiritual life. There is no need of poverty of soul. As long as we feed upon Jesus we have life. "I am come that they might have life and that they might have it abundantly." The portion of the believer is the abundant life. Jesus is come that men may have abundance—abundance of grace, peace, love, life and salvation.

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## OUR MISSIONARIES AND MEXICO.

Missionary J. G. Chastain.

Nearly all our missionaries are out of Mexico because of the war. The Carranza government threatens to confiscate our school property in Guaymas if we failed to open the school. So Brother and Sister Marrs returned to Mexico and re-opened the school, which is now well attended and is doing good work. Rev. J. H. Benson has recently moved his family from San Antonio to Tucson, Ariz., to have them nearer him while he crosses over into Mexico to join Brother Marrs in the mission work along the Pacific coast. Brethren Davis and Lacy are in El Paso printing our Sunday School quarterlies and other Spanish literature. Hatchell is just across the river in Juarez going ahead with his work. Rev. A. N. Porter is doing an excellent work in Alamo, N. M., preaching to two congregations, one in English, the other in Spanish. They pay his salary. Miss Barton has been supporting herself by teaching a Mexican school in South Texas. Miss Hayes is with Rev. J. S. Cheavens and family at Eagle Pass, Texas. They are doing some valuable work on both sides of the river. Rev. D. H. Le Sueur has his family in Austin. His services are constantly in demand among both Americans and Mexicans in and out of the city. Brother Newbrough has greatly improved in health. He is evangelizing among the Mexicans in South Texas. Dr. Mahon is pastor at Lake Charles, La. The brethren are working him also on boards and general committees, so that his good services are extending over the State. Dr. Hooker supports his family in Memphis by practicing medicine during the week. On Sundays he is always busy preaching or lecturing on Mexico. Within a radius of a hundred miles around Memphis, there is hardly a church that has not been blessed by the missionary message of this man of God.

For the last six years, Rev. C. L. Neal and wife have suffered all kinds of hardships and trials in Toluca. They have passed through fires akin to those that make martyrs. Their tragic story if written would read like romance. They have at last left Mexico and are resting at Corinth, Miss.

Two months ago the writer came to Houston, Texas, and opened a work among the Mexicans in a ward of the city called Magnolia Park, five miles from the court house. The city mission board has bought land and built a tabernacle for the Mexicans, the Mexicans themselves doing most of the building free of charge. There are from eighty to one hundred Mexican families within easy reach of the tabernacle. Many own their homes; others have bought lots and are building. This insures permanency of our work here. I have found among them about twenty Baptists who had been received into Baptist churches elsewhere. Among them is a Baptist preacher competent to be their pastor. Some of them I knew in Mexico; several of them I baptized with my own hands in other days. I mean to remain here for some weeks, hold a series of meetings and having organized the congregation turn it

over to the Mexican brethren and move on to other places to do a similar work. I find it much easier to reach the Mexicans here than in Mexico, because here we do not have the opposition of the priests.

Pastor Felix Buldain, of San Antonio, says if his auditorium were four times its present size it would not seat his congregation. It is estimated that there are between thirty and forty thousand Mexicans in San Antonio and still they come.

In many parts of Mexico the economic and sanitary conditions are appalling. Poverty, disease and starvation are mowing down their thousands. Dr. del Rio, a prominent Christian physician whom I have known in Mexico for many years, is moving to San Antonio. He says from sixty to ninety persons die daily in Leon. Men, women and children, emaciated by poverty, fall dead as they walk the streets. A bushel of corn sells for \$150. But in many places there is neither corn nor money.

The Mexican preachers and the few American missionaries still in Mexico have announced a very important missionary meeting to be held in Mexico City in April. It is to be interdenominational. Yielding to a request of the program committee, I am preparing in Spanish a paper for the meeting. This I shall send if war conditions should not allow me to go to Mexico City at that time.

We have fallen on wondrous times. Strange things are happening in the world today. Men and women who pray should lift their hearts to God in behalf of suffering, dying humanity. Let us do everything possible toward answering our own prayers. The world is starving for the gospel. "Is it nothing to you, all ye that pass by." Lam. 1:12.

## DR. ROBERTSON'S NEW BOOK.

"The Divinity of Christ in the Gospel of John" is the title of Dr. A. T. Robertson's latest book, and its contents entitle it to a place in every library of carefully selected books. Its contents are: (1) The Preliminary Notes; (2) The Manifestation of the Messiah, chapters 1 to 4; (3) The Growing Hatred of Jesus, chapters 5 to 11; (4) The Secret of Jesus, chapters 12 to 17; (5) The Scorn of Christ's Enemies, chapters 18 and 19; (6) The Vindication, chapters 20 and 21.

Dr. Robertson is now one of the recognized scholars of the world. If we are to become great we must associate with Jesus and with the great minds which think His thoughts. It is the ambition of this author to understand the will of God as revealed in Christ Jesus. For forty years Dr. Robertson has been studying Jesus. He can greatly help you in understanding John and Jesus. "John can help you to see Jesus and thus see God."

This book ought to be studied in connection with the Sunday School lessons for the first six months this year, for it will greatly assist you in getting a broad vision of a whole book, a thing that is necessary to an adequate understanding of the book. The Baptist Record office will be glad to supply you with a copy at one dollar, postage paid.

ZENO WALL.

## BOOKS ON JOHN'S GOSPEL.

Inasmuch as the Sunday School lessons for the first half of 1917 are taken from the gospel of John, the following list of books on that gospel may be of value to Bible students:

John's Gospel from the Twentieth Century New Testament, 10c each; per hundred, \$5.

Robertson, Prof. A. T.—The Divinity of Christ in the Gospel of John, \$1.

Speer, Robert E. — John's Gospel, the Greatest Book in the World, 50c.

Gordon, S. D.—Quiet Talks on John's Gospel, 75c.

Morgan, G. Campbell — The Gospel According to St. John (Analyzed Bible), \$1.

Meyer, F. B. — Life and Light of Men (John ixii), 60c.

Meyer, F. B. — Love to the Uttermost (John xiii-xxi), 60c.

Clark, Henry W.—Christ From Without and Within, \$1.25.

Clark, Henry W.—The Gospel of St. John (Westminster New Test.), 75c.

White, Prof. W. W.—Thirty Studies in the Gospel by John, 50c.

Bull, Griffin W.—Daily Reminders From John's Gospel, \$1.

Ryle, Bishop J. C.—Expository Thoughts on the Gospels, St. John (three volumes each), \$1.

Robertson's John the Loyal, 60c.

Chapman's Personal Workers' Guide, 35c.

Exell, Joseph S.—Biblical Illustrator, St. John, (three volumes), each \$2.

Tarbell, Martha — Tarbell's Teachers' Guide, postpaid \$1.25.

Arnold, T. B. — Practical Commentary postpaid, 60c.

Torrey, R. A.—Gist of the Lesson, postpaid, 25c.

Peloubet's Select Notes on the Sunday School Lessons, postpaid \$1.25.

Coon's Self-Pronouncing S. S. Commentary, cloth 25c, Ker. mor. 35c.

Dod's The Gospel of John, in the Expositor's Bible Series, two volumes, \$1.

Hovey's Gospel of John, in the American Commentary, \$2.25.

Stalker's The Two St. Johns, 75c.

You may order these from The Baptist Record Book Store, Jackson, Miss.

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

The third quarter of the session of the Southern Baptist Theological Seminary will open February 1st, 1917. We are in the habit of receiving a goodly number of new students at this time of the year, and there is no better time for entering the seminary apart from the beginning of the session in the fall. Students purposing to enter for the third and fourth quarters should be in Louisville by February 1st or as soon thereafter as possible. Very sincerely,

E. Y. MULLINS, President.

Brother J. B. Perry, of Grenada, writes that their church was filled Sunday morning and crowded Sunday night to hear the new pastor, J. B. Quin. Other congregations in the city worshipped with them Sunday night.



# The Baptist Record

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## EDITORIAL.

### THE LORD HATH NEED.

Some of you may have read a sermon by A. C. Dixon, now of London, on this text which strikingly presented a truth almost overlooked. We had thought of ourselves alone as needy and the Lord as the source of unlimited supply. But this is a mutual help society into which we have entered with Jesus and it is well for us that He allows us to help Him. It is not good for anybody to be an eternal beneficiary, always receiving help and never returning any good. Hardly a greater wrong could be done anyone than to compel or allow him to be entirely dependent; it is ruinous to character. Eternally and unchangeably true are the words of the Lord Jesus, "It is more blessed to give than to receive." What higher joy and privilege could there be than that of giving something to Jesus, of rendering Him some service to show our love and gratitude in return for all He has done and is doing for us? If we could ever find the time when He needed anything would it not be our chief joy to furnish Him with what He needed?

It is true that we can do things for Him and that they sorely need to be done. He said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." David said, "My goodness or kindness extendeth not unto thee, but to the saints, the excellent in the earth in whom is all my delight." Paul said, "As ye have opportunity, do good to all men, especially to the household of faith." Jesus is absolutely identified with His people and whatever helpfulness is shown them is done to Him. Our only way of doing for Him is to do for them.

There are special times when "the Lord hath need," and the call goes out to His people for help and support. At this moment the Lord's name and honor and credit are involved in the needs of the institutions that were founded and are fostered for His service. Christian education is the effort to fit and train men and women for the greatest usefulness in His cause. The schools are the concrete expressions and instruments of this work. At this time the work of some of these schools, if not their very existence,

is threatened by overhanging debts. These debts were made in providing adequate buildings for them that they might be housed and furnished for their life's aim. Without these buildings their existence would be impossible. There is nothing left for the Baptists of Mississippi to do but free them from their encumbrance and peril of indebtedness. Truly today "the Lord hath need." Shall we not gladly come forward to supply that need? Ought there not to be a joyous rivalry among His children for the privilege of supplying that need? There ought to be no begging to satisfy this need. All that is necessary ought to be that it should be made known. The will of God is revealed in this need of the Lord Jesus. Will there be now a generous outpouring of offerings to meet this need? Let us not wait for some representative of the colleges to come with a plea for help. Let us make an offering to the Lord for His work of training young men and women for His service.

Other causes make their appeal to us beside that of education, though this is now in immediate need. The hospitals are offering opportunity for service by inviting contributions. The missionaries are asking for reinforcements at the front and better equipment. The Lord's need is our chance to serve. Dr. J. B. Lawrence is superintendent and contributions for the education work should be sent to him at Jackson.

### DEAL WITH SIN FIRST.

The devil has a way of undertaking to corrupt or sidetrack every great move, or to get it out of its proper place and relationship to other movements. There are some outstanding features of present-day Christian activities which need to be encouraged, but they need to be safeguarded as well. Three of these features are the emphasis that has been placed and is being placed in our generation on the mission enterprise, the social aspects of the gospel and the educational propaganda. These are worthy of all the attention that has been given them or is likely to be given them. The wave of interest has risen none too high, and the great drive which the forces of Christianity are making and to make in these regions ought to command the hearty support of every follower of Jesus. There cannot be too much missionary enthusiasm, or too much effort to extend the kingdom of God to the ends of the earth. There cannot be too much education of the right sort nor too much insistence upon it as a Christian duty. We cannot too much concern ourselves about the social welfare of the masses nor strive too earnestly to give all men and all classes a square deal and their proper place in the sun.

Having said this much without reservation, and willing to advocate these objects with all possible zeal there is something else that cries out to be said with the deepest seriousness and considered with all thoughtfulness. We are in danger of having our efforts diverted from the main issue and business of the gospel. That aim is to deal with sin and provide for its cure and removal. It is comparatively easy to enlist the unre-

generate man in works for educational or social or philanthropic improvement, but nobody but a Christian is burdened by the world's sin, or is making effort to redeem men from iniquity. This is the distinctive and primary aim of the gospel of Jesus. Sin is at the bottom of ignorance, not ignorance the cause of sin. Remove ignorance and you have not touched sin; but remove sin and you have struck ignorance a fatal blow. Social wrongs are the result and the embodiment of the sins of individuals. You may paint a house of cardboards the color of brick, but that does not make it a brick house. You may work at social conditions, but until you have regenerated the individuals, both landlord and tenant, employer and employed, you have not permanently improved the state of any. Our very missionary work, began as the finest expression of the spirit of Christ, is in danger of misplacing the emphasis from salvation from sin to salvation from ignorance and disease. Woe betide us when we forget the great business of the body of Christ.

We need to study anew the fundamental nature and purpose of the gospel. It was said of Jesus that the name was given him to characterize his ministry: "Thou shalt call his name Jesus, for he shall save his people from their sins." Again when a paralytic was brought to Him, He surprised the people by saying nothing about his physical infirmity, but going straight to the heart of his trouble by saying, "Son, be of good cheer, thy sins are forgiven." Jesus was not unmindful of the suffering body, but to Him the sin-sick soul made the first appeal. In the direction which James gives about praying for the sick, he attaches the command, "Confess therefore your sins one to another and pray one for another that ye may be healed. And the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins, it shall be forgiven him."

In the prayer which Jesus gives as embodying the absolute essentials He includes the petition for forgiveness of sins. Miracles of healing are indeed included in the commission to, and the work of, the apostles, but nobody who reads their story can fail to see that the thing that stirred their compassion and elicited their labor was the sin of the human heart. The testimony of John the Baptist was summed up in the brief sentence, "Behold the Lamb of God which taketh away the sin of the world." The world's sin called down the world's Savior. Paul sums up the work of Christ in a verse (Eph. 1:7), "In whom we have our redemption through His blood, the forgiveness of our trespasses according to the riches of His grace."

It is easy for the world to take the soothing lotion of education and philanthropy and social reform, but the world does not wish to be operated on for sin. Men like to hear about improving the conditions of living but they do not wish to be called to repentance unto life. They ask for a poultice to put upon a festering finger, but they flinch from the needle or knife when you wish to remove the splinter from the flesh. An easy indulgent ministry would gloss over



the sin that destroys the soul and call all men to help remove the burden of ten hours of labor from the working man. It will be a fatal day with the churches in America when they cease to be used of the Holy Ghost to convict men of sin and righteousness and judgment, and transfer the emphasis to any secondary efforts, however important they may be. The name of Ichabod is written on our foreign mission work when we cease to make salvation from sin the prime note in our ministry, or when we try to bring the heathen to our way of thinking by means of schools or make colleges or hospitals anything but the instruments of making known the grace of our Lord Jesus Christ. Without the accessories and institutions which now pertain to the churches, the gospel alone won its victories over the solid phalanx of the heathen world by being preached as a cure for sin through the blood of Christ, and lived in the power of the Holy Spirit.

#### COMMENT ON THE CONSOLIDATION COMMITTEE'S REPORT.

Everybody is interested in the report of the committee appointed at the last Southern Baptist Convention on consolidation of the boards and the comments of various representative brethren thereon is interesting. The Baptist World modestly withholds its remarks in as much as its chief editor was on the committee. The Alabama Baptist has an editorial entitled "Beware of Russian Tactics," in which there are some things like those written by "our beloved brother Paul \* \* \* according to the wisdom given unto him \* \* \* hard to be understood." We hope the rest of the sentence (II Pet. 3: 16) is not applicable. Here is a part of what its editor says:

"Already there is agitation to weaken the convention and strengthen committees. This means the bureaucracy will regard the convention as a subordinate agency that might be permitted to gather as a mass meeting and do routine work and meekly carry out the orders of the boards. An executive committee may be useful as a blind or mask to hoodwink the people and pass budgets and authorize the boards to go before the churches. If the ruling cliques can get entrenched once more in power, then goodbye to Baptist freedom and the rights of the people to govern themselves. But if kept responsive to the people, it may be the best solution."

We failed to find anything on the subject in the Baptist Chronicle, or the Baptist Advance, whose editor makes a minority report. The editor of the Baptist and Reflector seems to approve its general features, but asks some questions for information as to whether the president and secretary who are ex officio members of the proposed committee shall be required to live in Nashville and be paid salaries; if not, why have an office furnished, as the committee is to meet only semi-annually. The editor of the Religious Herald approves the report in the main, calling it "a happy solution." However his "reservations" are made in respect

to the distinction apparently made between the relationship of the Sunday School Board to the proposed committee and that of the other two boards to it; and, what is called a more serious objection, fault is found with the manner in which the proposed executive committee is named. The method objected to by the Herald, and recommended in the report, is that the various state conventions shall nominate their representative on the executive committee to be confirmed by the Southern Baptist Convention. No doubt this very feature of the report will meet the approval of others as more democratic. The idea that the churches now send messengers to the Southern Baptist Convention is only a theory. The cases in which it is done are very rare exceptions. The almost universal plan is for anybody who wishes and purposes to go, to send his name to the state secretary of missions, who appoints him and gives him a card as his credentials. The churches have nothing to do with it. Except in case of associational representatives, whom the Herald wishes to eliminate, all messengers are appointed on a purely financial basis. Individuals or organizations other than churches can by giving sufficient money be represented in the Southern Baptist Convention. On the other hand, our Baptist State Convention does represent the churches impartially without reference to money.

The Baptist Courier of South Carolina, thinks the committee's report excellent and finds no objection to it. The Christian Index, of Georgia, approves the report, thinks the manner of appointing the executive committee proper, but suggests that the adoption of this report will necessitate the revision of the constitution and charter of the convention. So far as we have seen, the Western Recorder is silent on the subject. The general provisions of the report are widely approved, though the agitation of the subject may develop improvements by the time the convention meets. As far as the limits of our space permits, The Record columns are open to those who have something to say.

#### THE SPIRIT OF CHRIST.

Two friends were talking Sunday about the white teachers in a Negro mission school in Hinds county, Mississippi. They differed radically as to the motives of the teachers, whether they were mercenary or altruistic, when one of them, a young banker, told this story: "Several years ago there came a young lady from the other side of the Ohio river to teach in the Southern Christian Institute, a school for Negroes, just out of our town. She was one of the prettiest girls I ever saw, literally a beauty. I wondered why she came to a place and work like this, against every natural preference. She had been there a few months when a well groomed, prosperous-looking gentleman came into the bank and introduced himself as Mr. W, the father of the young lady teaching in the mission school. It surprised me that a man apparently in good circumstances should have a daughter teaching in a Negro school

at \$40 a month. A few days later the head of the school came in the bank and said that Mr. W might want to get a check cashed while on his visit and if he should, there need be no fear in cashing it. I told him I would take his word for it. It wasn't long till Mr. W returned and asked that a check be cashed for \$25. It was done promptly; and then Mr. W explained that the check was on his own bank in Illinois, of which he was president. This still further surprised me, and when he was gone, I looked up the matter in the directory and found it was true and that the bank had more than a million in deposits. The next time Mr. L came in, who is the president of the school, I said, 'Mr. W must be pretty well fixed, isn't he?' 'Yes,' he replied; 'he is several times a millionaire, owning a majority of the bank stock, beside other stock and land.' My surprise was doubled when about six months later, a man who had grown up in the family of the teachers in this Negro school and who had gone to Africa as a missionary came back to marry this beautiful young lady whose father is a millionaire, and take her with him to Africa, where they are now both working as missionaries among the Negroes of the Dark Continent." How can you explain this? There is only one way I know: The love of Christ constraineth us for we thus judge if one died for all that they who live should no longer live unto themselves, but unto Him who for them died and rose again.

The Danish West Indian Islands have been bought by the United States for \$25,000,000, and the transfer will be made as soon as Congress votes the money and it is paid over. The islands are specially desirable as a naval base. Their government will probably be territorial like that of the Island of Porto Rico.

It looks like Baptists are beginning to take seriously the question of providing for their old preachers. In a conversation recently a man of large means expressed great and sympathetic interest in them and seemed ready to help. The gift of Cotesworth, the old home of Senator J. Z. George, by his daughter, Mrs. T. R. Henderson, of Greenwood, indicates how our more thoughtful people are feeling about it. A memorial from several state conventions will be presented to the Southern Baptist Convention at New Orleans in May, calling attention to this need. And now the Baptist Sunday School Board at Nashville has expressed a substantial interest in the old preachers by proposing to give \$100,000 to start a permanent fund whose interest shall be used in making provision for old preachers in the South. If this sentiment grows and takes substantial form and grips the hearts of our people, old age and helplessness will lose some of its terrors to our preachers and they can labor without the constant gnawing of anxiety. It is not likely that there will be any criticism of the Sunday School Board for this appropriation, but general approval of its course. "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The cross is easier for him who takes it up than for him who drags it along.

There is always room at the top, but the only elevator that can take one up is toil and self-effort.

Jesus never turned water into wine for those who are invited to the wedding, but decline to come.

"Where am I standing?" is an important question; but "where am I going?" is even more important, for no life stands still long.

### Mr. N. T. Tull Elected as Budget Man.

The Convention Board, at its meeting in December, appointed a committee on enlistment and laymen's work. This committee brought in the following report: "First, that two enlistment men be employed to do general work throughout the State at large, working under the direction of the corresponding secretary, Brother T. J. Moore being retained as one of these men, one other to be employed by the executive committee at the earliest possible date; second, that a third man be employed, and the executive committee is hereby so instructed, at earliest possible date who shall have charge of the new budget work and also of the special laymen's work contemplated in the report on laymen's work at the convention, working under the direction of the corresponding secretary."

The committee at its meeting in January appointed a nominating committee charged with the responsibility of securing a man for these two positions. After looking over the field carefully, the nominating committee elected Mr. N. T. Tull, of Brookhaven, as the budget and laymen man. The matter was immediately taken up with the members of the executive committee, the nominating committee getting in touch with every member except one and all of them expressed themselves heartily in favor of his election. Brother Tull has accepted the position and will begin work about the 15th of February.

Mr. N. T. Tull is a brother of S. E. Tull and Frank Tull, two of the leading preachers in the South. He has had charge of the budget work in the First Baptist church in Brookhaven and has put that church in the first rank on the question of finance. He knows the budget system, is thoroughly committed to it, and enters the work firm in the belief that it is the only solution for our financial problems. His first task will be the putting on of the budget as adopted by the convention. Mississippi Baptists ought to congratulate themselves in securing this splendidly equipped layman for the work.

The other man has not been elected yet. We hope to have definite announcement to be made in this connection in a few weeks.

### To Pastors Putting on the Budget.

I want to call the attention of the pastors in the State who are contemplating putting on the budget system in their churches to the fact that Brother Tull has been elected, and will be in charge of this department of our work. He will not begin work until about the 15th of February, but in the meantime those who desire his services might communicate with him at Brookhaven. He is going to be greatly in demand. I do not suppose that there is a pastor in the State who, when he learns of the efficiency of Brother Tull, but what will immediately want him in a conference with his laymen to organize them for service. Those who want him had better make application now. There are eighty-three full-time churches in Mississippi. He hopes to visit the majority of these this year, but, of course, will visit them as they invite him—first come, first served.

### Present Condition and Outlook.

Not for the last three years has the condition of our board been better than it is today. Our receipts are larger and the spirit of co-operation is finer than at any time during these three years past.

Up to the 15th of January, we had received as much for State missions as we received last year up to the first of April. This is indeed a splendid showing. At this time of the year we are usually borrowing money. As a rule receipts drop off immediately after the convention and do not pick up until about the middle of February when our churches begin to make contributions to home and foreign missions. This year, however, our receipts have held up exceptionally well.

I am saying this much in order that the Baptists over the State may know that the mission work is in a splendid condition. I would not, however, have them think that it is not going to take strenuous effort to reach the goal for home and foreign missions. In fact I think it is going to be more difficult this year than usually. One of the reasons is that many of our churches are putting on the budget system. This provides for a percentage division of funds and must necessarily effect some items for the first year. Those churches putting on the budget system the first of the year will naturally receive less for home and foreign missions up to the first of May than if they had taken home and foreign mission offerings in the old way. In the long run, however, it will amount to more, therefore, we are going to work continuously at the budget, getting churches throughout the year to put it on, so as to effect the least possible the various causes to which we contribute.

I want to make this suggestion just here. Whenever a church puts on the budget, from that date on properly distribute the funds the first of every month. It means the death

of the budget system in that church not to do so. If the church can do so, let them take a special offering for the objects which will suffer most, but if they cannot do so, stick to the budget. There will always be churches enough contributing in the old way to keep us up to our mark, and if we should happen to fall behind the mark set the first year, it would be better to do that than to stay in the old rut.

We hope to make our home and foreign mission apportionments. The Southern Baptist Convention asked us for \$35,000 for foreign missions and \$25,000 for home missions. These are the amounts that we hope to receive by the first of May. The only way to do it is for every church in the State to do its part. The task when all work at it becomes light for every one.

### BAPTIST MEMORIAL HOSPITAL.

And yet it now has a new name. At the annual meeting of the board of trustees, on January 10th, the name was changed to "The Good Samaritan Hospital." Why so? Well, some years ago, when the trustees came to naming the hospital, some of the board wanted to call it The Good Samaritan Hospital; others favored other names, but they finally compromised on the name, Baptist Memorial Hospital.

At the recent meeting, Mr. A. E. Jennings, chairman of the executive committee, suggested that we now change the name to The Good Samaritan Hospital. For what reason? Well, with the word "Baptist" in the name it had been found that some people thought that the hospital was a place for the treatment of Baptist people only. There were some other people who were prejudiced to begin with by the name, but who, if they ever got into the hospital would have all their prejudices relieved. Moreover, a majority of the board felt that there could be no more suitable name for a hospital than the one which has been chosen. The Good Samaritan, described by our Savior, answered the call of the sufferer without regard to creed or character. That is what our hospital does. The present name, therefore, indicated the name and character of the institution. There were nineteen trustees, and a few visiting brethren present at the meeting. While a few felt that it was not wise to change the name, now that it was established, yet, I think that everyone present felt that The Good Samaritan Hospital would have been a fortunate name in the beginning. Fourteen of the nineteen trustees present voted for the change. It was their opinion that this name expressed the work and spirit of the hospital better than any other.

How many of our Baptist colleges have put the word "Baptist" into the name? Think over the list and see. I think there is not a Baptist college in Mississippi, Arkansas or Tennessee which has the word "Baptist" as a part of its name. Is there any more reason why the word should occur in the name of a Baptist hospital?

Well, it is now The Good Samaritan Hospital. How is it prospering? The night before the trustees met I found every regular



room full. The superintendent had given up his room to a patient; they had a patient in the parlor, and still they needed more room.

In view of the situation, the trustees instructed the executive committee to begin at once the erection of a new wing. They have some of the money on hand. More has been promised and will be paid when needed. A number of the citizens of Memphis are ready to make liberal donations, and two of the biggest-hearted Baptist money-makers in the world, Mr. A. E. Jennings and Mr. W. A. Dockery, are ready to get behind the enterprise. We need more givers, and every Baptist in Mississippi, Arkansas and Tennessee would do a noble thing if he would send a donation at once to help pay for the new addition.

During the past year the hospital treated over 4,000 patients, and made splendid progress toward paying the debts.

I will give other interesting facts next week.

Cordially,

W. T. LOWREY,

President Board of Trustees.

#### ERRORS OF OUR DAY.

The third error which concerns Baptist churches is antinomianism. This means that the individual who has been saved by God's free grace without merit on his part is under grace; hence free from any kind of law or commandments. They assume that they are in no sense under obligation to live upright lives which is usually called holy lives.

This is an error based on a misconception of what law is and what freedom means. Paul in Titus corrects this error, chapter 1: 16. "They profess that they know God, but in works they deny Him, being abominable and disobedient and unto every good work reprobate."

The question that arises before us so frequently is, Am I not free? I am not under law but under grace. Freedom does not mean to do as the flesh pleases, but as Christ Jesus pleases. For example: I hold my watch in my left hand. I desire to change it to my right hand. This, science calls a volition—the muscles of the arms obey the law of the mind, hence freedom is the perfect harmony of the law of the muscles acquiescing with the higher law of the mind. This is freedom. But suppose that I should desire to change my watch from one hand to the other, and I find that my hands are securely tied until I cannot perform this volition. Then I am not free. Freedom only when the muscles in harmony acquiesce with the law of the mind. Just so with the saved man. He is free only when his will acquiesces with the will of Christ, Jesus. When he obeys the will of the flesh, he is not free, but becomes the slave of his flesh. "He is servant to obey whomsoever he chooses to obey."

We readily agree that the justified man is under grace, hence the law of Moses contained in carnal ordinances has no dominion over him. He is free from the law of sin and death. But again we strike freedom. Take for example the laws of Louisiana: I am free from the laws of Louisiana because I ac-

quiesce or am in harmony with the laws of the state. The man in prison and the criminal who works on the street are living under the laws of Louisiana. The principle of my citizenship is higher than any code. There is a difference in respect and harmony with the law and living under law. A good citizen from the principle of citizenship needs no state code for the principle of good citizenship places him above a code. Just so with the saved man, the involution of the principle of Christ is a higher law than the law given by Moses. The evolution of this principle seeks to please Him "whose we are, and whom we serve."

Paul makes it striking by the word dead and the figure of marriage. A man who is married is dead to all other women as far as courtship is concerned. He has no right as long as his wife lives to go courting. In that respect he is dead. Even so the justified man is dead to the law by the body of Christ. He has no right to go back and resurrect the carnal commandments given in ordinances. He can respect the law for what it has done, but he is married to another and his highest reverence is to Christ Jesus his Lord. If this reverence is not in the man he may have great room to doubt his conversion.

Lastly in the covenant of grace the principle of obedience is inwrought, so the individual believer possesses the willingness to please God. He is free from the anarchy of self-will and is rather "inlawed to Christ," hence the new law of Christ is his delight. Through the work of the indwelling Spirit the righteousness of the law is completed in him. I Cor. 9:21; Gal. 6:2; II John 5. The commandments are then used by him in the instruction of right living. Rom. 13:8-10; I Cor. 8:8-9; Eph. 6:1-3; II Tim. 3:16.

This is the new law of Christ written in the renewed heart by the Holy Spirit which spontaneously springs up toward the objects of divine love which the Apostle James calls the law of liberty in contradistinction to the law of Moses. The law of Moses demanded love. This new law of Christ creates love. It takes the place of externals by fulfilling them. This is the new covenant law and every renewed heart is certainly under it. Antinomianism cannot dwell long in a renewed heart.

R. L. BAKER.

#### PROGRAM OF SOUTHERN BAPTIST EDUCATION ASSOCIATION

Nashville, Tenn., January 30-31.

To arouse and unify Southern Baptist sentiment and conviction on the subject of denominational education, and by mutual help, to seek to standardize and to increase the efficiency of all our schools.

The meetings will be held in Tulane Hotel. Subjects and speakers are as follows:

The Value of Greek and Latin in the Modern College Curriculum, Geo. W. Paschal; Is the Teaching of English Receiving Proper Consideration in Southern Baptist Schools? John E. White; Cultural versus "Practical" Training in Baptist Schools, J. M. Shelburne; Should We Encourage the Establishment of Professional Schools in Baptist Colleges? A.

P. Montague; The Necessity of Religion of the Right Type in Education, J. L. Kesler; Student Government in Colleges: Its Advantages and Limitations, C. E. Brewer; Essential Requirements for Teachers in Baptist Schools, J. M. Burnett; Perils and Hopes of the Denominational College, J. W. Conger; The Right and Duty of the State to Issue Scholarships to Individuals Rather Than Institutions, David M. Ramsay; How Far May the Bible Be Used in Public Schools? Rufus W. Weaver; Shall Baptists Establish an Independent System for Standardizing Their Own Schools? J. L. Johnson; Practicability of Maintaining Baptist Schools by the Methods Pursued in the Maintenance of Missions, C. Cottingham; College Athletics: Its Value and Menace, E. W. Sikes; Is a Southern Baptist University Practicable or Desirable? F. W. Boatwright; Personality of the Teacher: Its Importance and How to Make It Effective, Paul V. Bomar; Personality of the Student: Its Importance and to Develop It, W. L. Pickard.

#### WHY NOT OWN THE BAPTIST RECORD?

It is impossible to overestimate the importance of The Baptist Record to every phase of our great denominational life, and its vital value to the co-operation and progress of the churches. No one will deny the above fact, then why let a few bear the burden when the whole denomination should share it, since we are the benefactors?

Dr. Lipsey ought to be paid adequate salary, so he could give all of his time to the paper; then he would spend most of his Sundays in the churches. His salary ought to be paid out of the State Mission Board funds. Why not? If The Record is not a mission enterprise, what is it? I know a few places where the board has spent in the last five years more money than it will take to buy The Baptist Record, and pay the salary of the editor for two years. Now don't misunderstand me; I am not criticising the board, but showing that we spend money in many places and get very little in return.

The Record will in one year mean more to us than the above places will ever mean.

Let's own and operate The Record, as our own paper.

I have a plan by which this can be done, but not having put it before the Publication Commission, will not give it yet.

May God lead us to His own glory.

Yours for progress,

W. E. FARR.

The death last week of Buffalo Bill, Col. Wm. F. Cody, in Colorado, and of Admiral Dewey, the ranking officer in the navy, brought to an end two American heroes. The first was the hero of most American boys, who love the spirit of adventure; but was the representative of a period and conditions now gone forever. The latter was the hero of Manila Bay, where he did a work that made him forever famous in the annals of sea-fighters, entirely destroying the Spanish fleet without the loss of a man or a ship.



## Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor—Jackson  
 MISS FANNIE TRAYLOR, Auxiliary Leader—Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford  
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School—Hattiesburg  
 MRS. B. E. KENT, Personal Service Leader—Forest  
 MISS M. M. LACKEY, Corresponding Secretary—Treasurer—Jackson

## CENTRAL COMMITTEE

President—Mrs. A. J. Aven—Clinton  
 Vice-Presidents—Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. Edward Martin, Carriere  
 Recording Secretary—Mrs. Rhoda Enoch—Jackson  
 Members—Mrs. W. A. McComb, Clinton; Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Miss Nell Bullock, Meridian; Mesdames W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, M. M. Fulgham.

All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.  
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

Forgetting those things which are behind, and reaching forth unto those things which are before, I press forward toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13-14.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and where we are, is God's providential arrangements—God's doings, though it may be man's misdoing; and the manly and wise way is to look your disadvantage in the face, and see what can be made out of them. Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes.

Dear Miss Lackey:

The W. M. U. No. 1 of First Baptist church of Meridian, decided to have an all-day meeting instead of a meeting every afternoon for the week and we found it to be a very interesting and I hope profitable meeting. The programs were arranged for hours instead of afternoons, so we commenced the meeting at 10 and ran through to 4 giving one hour at noon for luncheon and social intercourse, as all had been invited to bring lunch and stay all day. We had a fairly good attendance and the leaders and those who took part in the programs were well prepared on their subjects so there were no unnecessary delays.

Our smilingly happy president, Mrs. Mark Cameron, and some of her faithful aids, Mrs. M. F. Rush, Mrs. T. J. Shipman, Mrs. J. R. Ellis and others, had a beautiful surprise for us when they opened the door of the lunch room and displayed a long table all laid in snowy linen and real plates and knives and forks, and beautiful cut flowers and all the delicious lunches that had been brought spread temptingly about. Our pastor, Dr. Shipman, joined us at this noon hour and we all felt that it was good to be there.

Just before the close of the afternoon session it seemed that all hearts with one accord turned in loving memory to our departed friend, co-worker and former leader, Mrs. Annie Kate Woods, and many expressions of appreciation of her influence in our work were given; truly though she rest from her labors her works do follow.

Thus closed our first all-day meeting and it is one good to remember. With love and greetings to all our W. M. U.'s. Sincerely,  
 MRS. W. S. SMITH.

## Report from Ladies' Aid Society of West Point Baptist Church.

A little more than three months ago, our ladies conceived the idea of eliminating bakeries, rummage sales, and the like, from our program and just give, outright, as some of us believe this to be according to Scripture any way.

We, therefore, endeavored to get a little mite box in the hands of every lady of the church, that they might drop in their loose pennies, dimes, etc., and we would meet near the first of each month for the opening. We have had three openings. The first month we had between \$65 and \$70, the second month we had about \$15. Yesterday, the third opening we had \$26, with more to follow.

We feel that the Lord is blessing us in this arrangement. Sincerely,

MRS. M. F. VAN LANDINGHAM,  
 Secretary and Treasurer.

## Winona Union.

The Winona Woman's Missionary Union observed the week of prayer, beginning on Sunday afternoon, December 31, and continuing through the week. It was one of the most helpful and most inspiring weeks we have ever had. We had an interesting program and good attendance each afternoon. Our Y. W. A.'s took charge of the meeting Wednesday afternoon and had a very interesting program.

May the year 1917 be a prosperous year in all the departments of the woman's work.

Sincerely,

MRS. GEO. F. BARTON.

"Our W. M. U. observed three days of the week of prayer and each day was a spiritual uplift. We feel stronger and more willing to do the year's work just before us. Our offerings were larger than ever before."—Mrs. Cinnamon, Senatobia, Miss.

## Forest Sunbeams.

The Lord was mighty good to us today. We had the most successful public program the Sunbeams have ever rendered. A combination using our program for week of prayer and adding some Christmas features. The children all did their parts well and the offering amounted to \$10.25, which I am forwarding to you to be applied to foreign missions from Forest Sunbeams, Hopewell Association. Please give it to Dr. Lawrence. I just wanted to tell you about our good day and so will send the offering along.

We had a good attendance. Most of the fathers and mothers were present and seemed highly pleased with the work the children are doing. After the general program we had a large Christmas stocking filled for the orphanage. Each child put in a gift as they marched by the stocking suspended from an easel decorated in Christmas green and red. The stocking was full and running over, and really I think they got the lesson we so wanted to teach them—to think of

Christmas as a time to give, and not just to get.

One of the happiest experiences of it all came last night when we had come home from rehearsing and decorating. Mary Edith said, "Mother, I've decided that I'll not leave the Sunbeam Band when I'm old enough to be promoted; I'm going to stay in it and help you, so when I get old enough I can take charge of it for you." How I do pray that the Lord will lead every child in the band to realize that there is a work for each one, and to prepare for that work.

Sincerely,

NORA M. COOK.

## "Country Church in the South."

Dr. V. I. Master's new mission study book has been received. It has been read through with genuine pleasure and great profit. The author's sincere sympathy with his subject is evident from beginning to end—showing itself more and more until it reaches a climax in "The Little Mother," and the earnest, soul-stirring, heart-searching prayer with which the book closes.

We commend the book to our societies for their newly organized mission study classes. We have made this suggestion to a number of sisters in personal letters who have asked us about new books; and we repeat the word here that we trust we will make a close study of this near-by subject through the pages of this book.

May I quote just a few sentences therefrom?

"One-fourth of our churches are without a Sunday School. Two-thirds of them have no Woman's Missionary Society."

"Women's mission societies have been developed, but so great has been the conservatism of the churches concerning educational effort, that the admirable zeal of our women leaders has as yet succeeded in establishing the societies in only one-third of the churches."

"To assume that monthly preaching by absentee preachers can possibly shoot through with spiritual dynamic the country life of the South today betrays either lack of judgment or a reprehensible indifference to a religious problem of the first rank."

"Country women need the mission or ladies' aid society of the church for religious instruction and service, but they need it also because it brings helpful and satisfying social contact with their neighbors."

"It is only by courtesy that we may speak of the once-a-month absentee preacher as a 'pastor'."

"The shepherd whose service consisted in visiting and feeding his flock one day in a month, would not long have committed to him a valuable flock of actual sheep, for starvation and wolves would have, unchallenged, twenty-nine chances out of the thirty."

"The Woman's Missionary Society, in addition to its high function of missionary education, supplies for country women a greatly needed social contact, and helps to break the monotony which most women find so irksome in rural life. A country church with a live mission society is not likely to lose many of its farm-owning families to the town."

"There are thousands of country churches in which addresses by a consecrated layman would be appreciated."

"The preacher who lives in the environment of nature and among people who are near to nature, will perhaps lack the alertness which his urban brother gains from continual contact with crowds, and the stimulation which comes from attrition with many passing currents of thought, but his people and environment have more to teach the soul of a man than the city procession and walls have."

The Sunday School at D'Lo has grown until larger quarters are demanded, and the members of the church are now planning to meet the need by building additional rooms.



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WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

### SOME THINGS A BOY CANNOT UNDERSTAND.

By Billie.

There are so many things a boy cannot understand. One thing is the danger of going to prayer meeting on Wednesday night. Pastor tries to get the church members and others to go to prayer meeting, and I want to tell you the meetings are interesting. Brother Deacon Brown is one of the oldest and most influential members of the church. Then, there is Sister Lucreia Isabelle Elizabeth Stockton. I heard the pastor ask both of these good people to attend prayer meeting. They seemed shocked at the pastor's rashness. They dared not risk their lives, their precious lives, venturing out at night and spending over half an hour in the church taking their death of cold. Besides, the walks were slippery, the crossings muddy, and in addition to all this, a person had to have some time to be at home with the family. I never heard a fellow get a better, more assorted set of excuses than pastor got on the subject of prayer meeting.

But the other night there was a show in town. I was there, and had a good time. It was not a good night at all. It was cold; the streets were slippery; the house was not at all warm, and yet these good church-members were out, and arrived early and stayed late. They didn't seem to be suffering much, and I saw them a day or two afterwards and they did not seem to be any worse from going to the show.

But what I want somebody to explain to me is how it is so dangerous and unpleasant to go to prayer meeting and all right to go to a show or anything else.

Also, I wish someone would explain to me how it is that some church-members have the best of houses to live in with all the modern conveniences and then want to have the church house as poorly equipped and lighted as possible. Anything is good enough for God, but for themselves they want as good as the best.

### PROTECTION AGAINST INFECTION.

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### CLARKE MEMORIAL COLLEGE.

We are at work after the Christmas holidays, under the most favorable circumstances. Every student except one has returned, and he is detained at home on account of sickness. In addition to these we have enrolled eight new ones. These new students are of good material, and they are falling in line with a vim.

We were unfortunate in losing one of our teachers during the holidays. Prof. Ferguson had an offer to do demonstration work under the gov-

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#### ADDRESSES

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Nattiesburg, Miss.

ernment in Arkansas. This appealed to him and he accepted. We hated to lose him, but we were fortunate in having good teachers at our command, and the change was made without a jar.

We now have eighteen ministerial students in our school, and they are a fine set of fellows. If pastors near Newton need supplies from time to time, we would be glad to serve you; and if churches in reach are in need of pastors, our boys could serve them to the advantage of both.

We are looking forward with a great deal of pleasure to the Bible school to be held at Newton soon, under the direction of the Convention Board. This has proven a great benefit in the past and we hope to make this one more beneficial than the past.

With bright hope for the future, and a plea to be remembered at the time of prayer, I am,

Yours in the work,  
BRYAN SIMMONS.

### For Weakness and Loss of Appetite

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### STARKVILLE'S NEW PASTOR.

I wish to say a word concerning Brother J. D. Ray and his fine wife, who are coming to Starkville. In my judgment, it has been a long time since a finer couple have come into our State. They are both the "salt of the earth."

The Mississippi brethren will find in Brother Ray a lovable and, in every way, a capable man. I do not know a man who is better fitted for the Starkville pastorate. Certainly the Lord directed both church and pastor in this call.

Brother Ray has served some of the most important fields in Alabama. For the last several years, however, he has had in charge the missionary

enterprises of the Birmingham district. In both capacities he has succeeded in a fine way. And his good wife is in every way as worthy as he. Personally, I and mine are delighted that they are coming into Mississippi.

And I want the brethren of the State to know that from the very start they can count on this "new man" and his helpmeet. Truly,

R. S. GAVIN.

Corinth, Miss.

### BLUE MOUNTAIN.

Sunday was a great day with us; we raised in cash the last cent of debt this church owed, and have set the first Sunday in March to dedicate our church building.

Our church was delighted the last fifth Sunday to have one of our boys—one of the best that Blue Mountain has ever sent out—to preach his first sermon. Brother Norris Palmer is his name, and no boy could go out from a church with the people loving him more. Bright prospects, bright boy and bright future.

Our church is to either build a new pastor's home or buy in the near future. To date we have had fifty-three new members to come into the church since November first.

We are more than delighted to have Dr. Webb Brame at New Albany, and Dr. Gillian with the saints at Houston.

We earnestly ask that the brotherhood pray for our meeting which begins the 28th of this month.

May God bless all.

Yours for progress,

W. E. FARR.

Blue Mountain, Miss.

### STOPS TOBACCO HABIT

Elders' Sanitarium, located at 512 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

**Sunday School Lesson Notes**

BY M. O. PATTERSON, D. D.

Lesson for February 4.

**JESUS, THE SAVIOR OF THE WORLD.**

John 3:1-21.

Golden Text: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."—John 3:16.

Getting the Connection.—Our last lesson closed with Jesus at Jerusalem, attending the Passover Feast. Having cleansed the temple, He did other signs which are not recorded by John, but which created a tremendous sensation in the Holy City. Many believed on Him, "beholding His signs which He did," which belief was largely superficial (John 2:24-25). Among the number who were agitated over the signs of Jesus and were speculating about who He was, we find Nicodemus. His interest in Jesus led to the personal interview which is recorded in the present lesson.

The memorable interview.—Who? Jesus and Nicodemus. Where? At Jerusalem. When? At night. No more interesting interview is recorded in the Bible. The interest gathers about the pupil and the Teacher. Our interest in this night pupil grows out of his prominence and his earnestness. Our interest in the Teacher grows out of what He teaches the pupil and the revelation He makes of Himself through His teaching.

This Pharisee pupil was "a ruler of the Jews," in all probability, a member of the Sanhedrin (John 7:50-51), the highest Jewish court. Jesus had made a profound impression upon this prominent Pharisee. The earnestness with which he came appeals to us. It is a matter of little concern what his motives were which prompted his coming to Jesus—whether by night or by day. The all-important fact is that he came to Him earnestly desiring to know more really, and accurately, and fully who Jesus was. "Rabbi, we know that Thou art a Teacher come from God; for no man can do these signs which Thou doest, except God be with him." Knowing this, maybe Nicodemus wanted to assist Jesus in mapping out His kingdom program. One thing is certain, his words are not those of fulsome flattery, but betray an earnest desire to know Jesus more fully. The desire was not in vain (John 19:39).

Our chief interest centers in what the Teacher undertakes to teach this earnest pupil, and who the Teacher reveals Himself to be in what He teaches.

**I. The Truth Taught.**

Though Nicodemus was a ruler and a teacher in Israel, Jesus brought before him four distinct, unique, characteristic truths whose mystery was puzzling to his trained mind: (1) About the new birth.

(2) About the Savior. (3) About how to be saved. (4) About the love of God.

1. About the new birth (vs. 1-13). There does not seem to be much connection between Nicodemus' statement in verse 2 and Jesus' statement in verse 3. "Except one be born again, he cannot see the kingdom of God." Jesus did not care so much about the connection of the two statements as the great truth which Nicodemus ought to know and must experience before entering into the Messianic kingdom. He must be born again. Strange requirement to on a punctilious Jew. Didn't the Jews have Abraham as their father? An dwere they not already in the kingdom? No question about where Gentiles stood. Nicodemus no doubt thought Jesus presumptuous in declaring him out of the kingdom. However, he accepts the challenge and asks Jesus what He meant by being "born anew." "Verily, verily, I say unto thee, Except one be born of water, and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Nicodemus seemed to have understood this statement better than some modern teachers. The being "born of water" was not his difficulty. The difficulty for us grows out of an effort, on the one hand, to identify water-baptism with the spiritual birth; or an effort, on the other hand, to identify the being "born of water" with the physical birth. That Jesus means water-baptism here, I haven't any doubt. That He does not mean to identify water-baptism with the spiritual birth, I am positively sure. Why be so sure about this? There are four or five passages in the New Testament which seem to make baptism a condition of salvation. The "doctors" differ about their meaning. There are more than one hundred passages in the New Testament which teach salvation apart from any other condition than repentance and faith. "Born of water" in our lesson then means water-baptism, an external ordinance, symbolizing an internal change wrought by the Spirit. The mode of baptism is very important in symbolizing such change.

The truth stands out here, unique, distinct, imperative, that of the indispensable, universal requirement of the birth of the Spirit, in order to entrance in the kingdom of heaven. This change is wholly the work of the Spirit. One may not understand the nature of the change, but the evidences of such change are discernable (verses 7-8).

2. About the Savior (vs. 14, 17).—Nicodemus, though a "teacher of Israel," has failed to grasp this strange teaching about the spiritual birth. The God-side of getting into the kingdom has been presented by Jesus. No wonder our "unborn" pupil is baffled. But he is an earnest pupil and Jesus approaches the subject, entering the kingdom from the human side. The kingdom is to be built upon the cross. The spiritual birth is not possible only by way of the cross. So Jesus seizes

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Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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We should drink, before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour bile and poisonous toxins; thus cleansing, sweetening and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste and acidity and gives one a splendid appetite for breakfast and it is said to be but a little while until the roses begin to appear in the cheeks. A quarter pound of limestone phosphate will cost very little at the drug store, but is sufficient to make anyone who is bothered with biliousness, constipation, stomach trouble or rheumatism a real enthusiast on the subject of internal sanitation. Try it and you are assured that you will look better and feel better in every way shortly.

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upon an illustration with which Nicodemus is perfectly familiar — the raising of the brazen serpent in the wilderness by Moses, for healing of the serpent-bitten Israelites. "Even so must the Son of Man be lifted up" (v. 14). However much Nicodemus may have understood this profound truth, Jesus presents Himself to him as the Savior of men, God's gift to men (v. 16) who must go to the cross, to make possible the new birth, to make possible the communication of life to men. Jesus came not to judge the world, but to save the world (v. 17).

3. About how men are to be saved (vs. 15, 16, 18).—Keep in mind that Jesus is presenting heavenly truth to Nicodemus from the human side now. The truth is clear that men are to have life through Him. But one condition is binding upon them—they must believe on Him. The word "believe" here is all-inclusive, gathering up into its gracious meaning the entire response of the soul—whether repentance toward God, or trust in Christ—to the revelation of God in Jesus Christ. Not only is this clear, that belief is a condition of eternal life, but man is personally responsible for the attitude he assumes—whether belief or unbelief—toward Jesus (vs. 18-21).

4. About the love of God (vs. 16).—Another strange truth broke upon our "teacher-pupil"—"God so loved the world." He would have had no difficulty with, "God so loved the seed of Abraham." But God's love is as broad as the race of man, excluding not a one. The sublime mystery of God's dealings with men through the passing centuries is understood only under the gracious flame of the universal love of the Father-heart. "The great mystery of religion is not the punishment, but the forgiveness of sin." Why did God make a way whereby He could justly forgive sin? Because His Father-heart "so loved the world."

Gather up the great words of our lesson and ponder them until they grip us afresh—"born of the Spirit;" "the Son of Man lifted up;" "whosoever believeth on Him;" "God so loved the world."

### II. The Person Revealed.

Little space is left in which to focus attention upon the Person revealed in this interim. Indeed, only a brief statement is necessary; for have not our hearts burned in us as we have studied His message to Nicodemus? Well, the Person was with us and we recognized Him not. Heretofore John has presented Him to us through the experiences of others and through "signs." Now John permits Him to tell His own gracious story about Himself. Three fundamental things stand out in this revelation of Himself: (1) He is "the Son of Man"—He is truly human (vs. 13-14). (2) He is "the only begotten Son of God" (vs. 16-18). (3) He is the Savior of the world (vs. 15-17). This is His own testimony concerning Himself. Do you believe that He is the Christ, the Son of God? Have you life through Him?

### Teaching Nuggets.

1. "Ye must be born again." The requirement is universal. None ever saw! none ever will see the rule of God in the individual heart through Jesus Christ, without the supernatural

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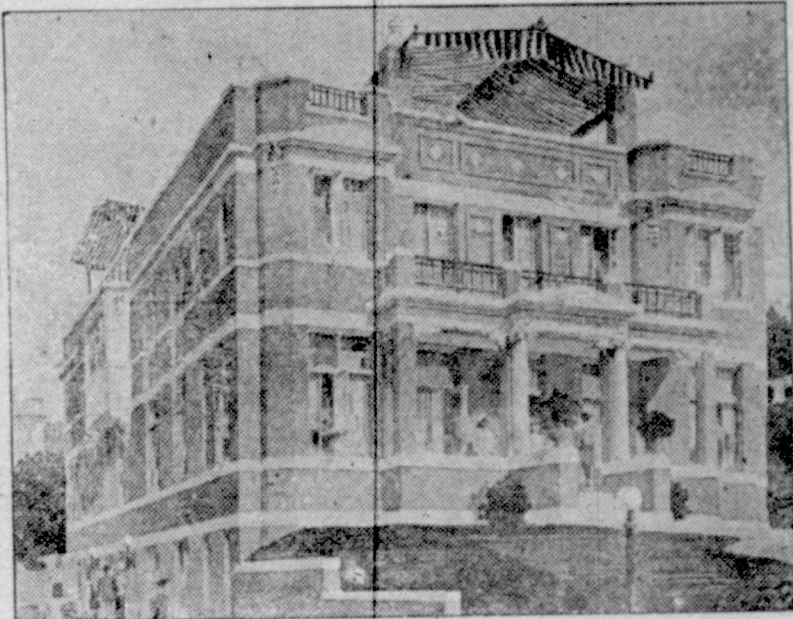
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ural planting of the principle of divine life in the human soul. We can't be educated into the kingdom. We must be born again. God alone can give this spiritual birth. But we must be born again. Some one asked Whitefield why he preached so much on the text, "Ye must be born again"? His reply was, "Because ye must be born again." I know of no vital truth that needs greater emphasis today than this.

2. Our part in the new birth is a personal trust in the crucified and risen Christ. Every soul, old or young, king or peasant, white or black, moral man or reprobate, experiences this supernatural birth when that soul turns from sin to a personal faith in Jesus Christ "de-

livered for our offenses and raised for our justification." There isn't any other way. He that attempts to enter the kingdom some other way is a spiritual bastard and not a son.

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WHEN WRITING OUR ADVERTISERS  
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## THE PROPOSED BUDGET SYSTEM AND USE OF THE DUPLEX ENVELOPES.

(The following is a brief report of an address delivered by Rev. D. W. Bosdell, of Pascagoula, before the fifth Sunday meeting of the Gulf Coast Association, in the First church, of Gulfport, December 31, 1916:)

At the recent meeting of the State Baptist Convention, its secretary, Dr. J. B. Lawrence, proposed a budget system to be adopted by that convention as a concrete expression of the wishes of the Baptists of Mississippi, which budget system was adopted without a dissenting vote, and is now being urged upon the churches throughout the State. It can be easily seen that the broad issue involved is that of God's plan of financing His kingdom work. We must all admit that God is omniscient; that He foresaw the need of money to finance His kingdom work; that in His revealed Word He made provision for that need; and that the principles of that provision constitute the special wish as found in the proposed plan. This means we have two questions before us: The proposed budget system, and the use of duplex envelopes and other related agencies to make it a success in our churches.

### The Proposed Budget System.

This budget system is vitally connected with and grows out of the "Baptist Program" which is intended to cover a period of five years, and has as its most prominent features the paying off of all outstanding indebtedness on our denominational institutions, and the better organizing of our forces for future work. The budget system fits into this "program" and is the first year's part of it. Broadly speaking, the budget calls for \$170,000, to be divided among the interests and institutions fostered by the convention. There are three reasons why this budget should mightily appeal to the Baptists of the State:

1. It will make impossible lopsidedness in growth and guarantee systematic development. John says "That thou mayest prosper and be in health as thy soul prospers." (3 Jno. 2). The idea was that the Lord wished in His people systematic development. This is sadly needed in many quarters of our State. There are many of our leaders, church officials and private members, who are growing lopsided. I once had a man in my congregation who would spend his "nightly vigor, consultations and calculations" in the interest of Sunday School work, who could not be induced to give more than twenty-five cents for missions, regardless of what mission or how impassioned was the plea. This man isn't alone, for there are men all over the land who are enthusiasts on some one cause who are hardly respectful to others. This should be prevented. There should be sympathetic development, and the proposed budget system should guarantee it. Does this not constitute a reason for its adoption by the churches?

2. It will prevent friction among leaders, representing different causes as fostered by the denomination. The suggestion is almost incredible yet observations bring to our minds that

often leaders almost have "feelings" because their subject is not given a prominent place. Instead of "preferring each other," they prefer themselves. The budget system will make this impossible and guarantee a closer fellowship between all the interests as fostered by the convention. Could we think of the trunk of a tree being more interested in one branch than another? Can we think of the head being more interested in the ear than the foot? Or, of parents being more interested in one child than another? If not, why not? The beauty of the tree requires a unity of interest in all its branches. The health of the body requires as much. And the same is true of our combined interests as a denomination. That all our interests should be looked upon as one, insofar as our personal interest in them is concerned, is a strong reason for the budget system.

3. It will offset a growing conviction that our churches and pastors are beggars. Many of our people cannot understand why so many articles in our church papers and magazines are appeals for money, and why our pastors have to preach money almost every time they preach a sermon. And as a result, there is a growing conviction that our pastors and the churches are beggars. They are not, but the conviction is growing, nevertheless. We can admit it or refuse, but something must be done to relieve the situation here. Because of these facts the pastor is the most embarrassed man among us today. He feels the boards are liable to brand him as "disloyal," while the churches are crying he is not sympathetic. The budget system is a remedy for the evil, by allowing the pastor to go on untrammelled in his preaching of the Word. Then the money is given, being impelled by forces from within the church and not by forces from without. There are many other reasons but the foregoing three should make the proposed budget system a thing to be eagerly sought by the churches.

### The Use of the Duplex Envelopes.

The use of the duplex envelope is of many years' standing in our larger churches, but the special duplex envelopes as issued by our Sunday School Board in Nashville is a recent provision to meet the special needs of our denomination, and should by all means be given first attention by our churches when envelopes are needed. These envelopes are issued to meet the needs of the every-Sunday, the twice-a-month and the one-fourth time churches. They are called "duplex" because of the double pocket, one for ourselves and the other for others. I mention three great reasons why the duplex envelopes should be used by our churches:

1. It gives us the New Testament plan of giving (1 Cor. 16:2; 2 Cor. 9:6-7), and if the New Testament plan, then the Bible plan, as the New Testament is not to "destroy but to fulfill." This plan we find to be stated, "Upon the first day of the week," and by implication in worship. Again, personally, "every one." If giving is a privilege, then of necessity there is reward attached to its being done, and a man is cruel who will lay up treasures in heaven for

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## APPENDICITIS

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himself and not allow his wife and children the same privilege. The Christian way is for every one. It is proportionately, "As God has prospered us." Here let it be said not less than the tenth, and the best way not to give less, is to give the tenth. And last of all, it is cheerfully, "Every man as he purposeth in his heart so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." Then, it's the New Testament plan of giving, and should appeal to all the churches.

2. It will largely increase the general funds, for the support of the work at home and abroad. The Presbyterians have made a comparative study of the result of their use by their churches, with the astonishing fact that such churches have increased their gifts upward of 90 per cent. If this be true of the Presbyterian churches, and it is true, why not be true of the Baptists? If any one wishes to take time to study the churches using them, he will find the same to be true with our churches as with the Presbyterians. If this is God's plan is it unreasonable to suppose it to be the most successful in gathering funds to finance His kingdom work? This is precisely what we find to be true.

3. It will deepen the spirituality of the members of the churches using them. It is God's plan and the most successful plan, it is to be supposed that its practice will deepen the spirituality of those using it. This is just what we find to be the case: This duplex feature teaches the churches that after all, like their Master, they came not to be ministered unto, but to minister, and to give, etc. That the highest expression of their Christ-inspired life is to minister unto others rather than unto themselves. Men seldom form to themselves a right judgment of true glory, or the duties essential thereto. God in His Word tells us under the picture of a great tree (Dan. 4:10-12), whose true glory and solid grandeur consisted in its advantages given those about it—its real service to others.

If the foregoing reasons are well founded, and they are, the use of the duplex envelopes in gathering funds for the support of the work at home and abroad, and thus making the budget as planned by the convention a success, should be a conclusion sought by every church and individual.

#### Other Related Agencies.

In discussing other related agencies, I mention four as these appear to me to be the more important, if this plan is to succeed in our churches.

1. The every-member canvass. This means reaching every member of the church. Not simply those you may think able to pay, but every member of the church. Herein lies the secret of the success of plans. There are so many things which touch this fact and make it vital to the success of the whole plan. In making the canvass the first thing is preparation. Many have failed because they haven't prepared for it. The pastor must be prepared, the church officials must be prepared, the canvassers must be prepared and the church membership must be prepared. This will take time, hard

work and careful work, and possibly a month in which to do it. Then by whom? Here too many of our churches fail. They select the wrong canvassers. Let it be strong, spiritual men, for this is a big thing and must have big men to successfully conduct it. If you haven't got them, pray God in your preparations until He gives you such men. The time to make the canvass can be decided to the convenience of each local field. But how? My observations and experience teach me it is best to make a double canvass—one for current expenses and pastor's salary, and the other for missions and benevolences. It will take more time to make the double canvass, but you will get more for both.

2. Have a separate treasurer—one for current expenses and one for missions and benevolences. Observations and experience both assist in stating that there is entirely too great a probability of mixing the funds, or borrowing. When this is once begun it's like borrowing from the family, which too often means not to pay back. If the truth were known more of such practice would be seen. It is best for both funds, and certainly best for the cause, that we have separate treasurers.

3. Look after this duplex envelope system by pushing it. When we have taken the every-member canvass, placed the duplex envelopes and secured separate treasurers, we have the machinery for work, but no machinery will run itself. This explains why it fails in so many places. Then any system is doomed to failure unless pushed. The pastor can be of material help by his announcements, preaching, etc. The treasurer of the church can help by sending out regular statements. No honest man will feel hurt because he receives a statement of his account with the church, as he is used to sending these out himself and knows its business. Then, the financial secretary can help. Every church will need a good financial secretary, and one who will go after the delinquents. You can run "dry" the best cow by not milking her, and you ruin the best church member by letting him feel that his obligation to the church is an unreal one. In this way many churches and members are ruined by innocent but incompetent church officers. As no man can succeed in business unless he looks after it and pushes it, neither will this nor any other succeed unless it be pushed.

4. Above all, make it a part of worship. Giving has always been a prominent feature of worship. It was in the first worship (Gen. 4:3-10); it was in the first worship after the flood (Gen. 8:18-22); it was in the first worship by Abraham after reaching Canaan (Gen. 12:2-12); it was in the first worship offered to Christ (Matt. 2:1-11); and it will be in evidence in the last sad day of the judgment (Matt. 25:31-46). He can preach of the great truths connected with the subject, and know that his people love him for preaching the truth here as elsewhere. He can preach that God has to do with the affairs of men. Nothing gives history a greater superiority over other branches of literature than to see imprinted on almost every page the

(Continued on page 16)

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We have never served a more loyal band of workers than Shelby and Duncan and yet the people in the various fields of which we have been pastor and in which we have held meetings have been exceedingly kind and generous to us for all of which we bow with profound gratitude to our Heavenly Father. We appreciate the good things our brother pastors throughout the Delta and elsewhere have said about us and the work here.

The past year was the greatest in all of our experience, due to the goodness and grace of our Lord Jesus and absolute co-operation of our people and their many kindnesses. Several times during the year we were well pounded and our pantry is well nigh full now with everything to eat, which came as a Christmas surprise. The faithful ladies here and at Duncan have remembered my dear wife a number of times in a most substantial way as a token of their love for her. The men also presented us with a freewill Christmas offering of \$30.

We have adopted the budget system recommended by the State Convention, and with the co-operation of these good people we hope to attain to the A-1 standard of excellence in both the Bible School and the B. Y. P. U., and put The Record with Our Home and Foreign Fields in every home and advance in every phase of our work during this year.

We rejoice with Brother Ball and his church in the great progress they have made and in clearing the slate of all debts during the last year. The Clarksdale saints are making good under the efficient and wise leadership of this general.

The Sumner church is now in the midst of a revival and Pastor Cooper is happy in the fact of the prospective \$20,000 brick church, for which dirt will be broken in a few days. We haven't a more efficient preacher in the Delta and none more universally loved than Brother Cooper. It is good to know that his people remembered him with the liberal gift of \$100 as a Christmas gift.

The "pope" at Belzoni is tactfully leading his flock forward, and soon they will be worshipping the Lord in a \$20,000 brick structure. We rejoice with them.

Dr. I. W. Reid, of Leland, has a splendid program, "The Week of Weeks." He, too, is laying plans for a \$20,000 brick house. We have no better spirits in the Baptist ranks of Mississippi than Dr. and Mrs. Reid and Leland is fortunate in having them as their leaders. It is good to know that they live in the Delta.

There are many other good things that we could say of all the pastors and their various fields, but already we have taken too much space in The Record. We hope that the brethren will not forget us when they pray.

Wishing the faithful editor many blessings and much happiness for the New Year in His glorious work,

Gratefully yours,  
R. A. EDDLEMAN.

### RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

### TIDINGS FROM THE LOUISVILLE SEMINARY.

Christmas has come and gone. Most of us began the New Year just right—with hard work. Every one seems to mean business.

Dr. Sampey spent a part of last week in New York, his duties in connection with the International Lesson Committee having called him there.

"Founders Day" is to be observed this year on January 11. Dr. C. C. Brown, of South Carolina, and Dr. S. M. Provence, of Texas, will be the speakers for the occasion. The "Gay Foundation Lectures" were delivered last week by Dr. Forester, of Georgia. His general subject was "The Creed That Survives." Each of the three lectures were fine and enjoyed thoroughly.

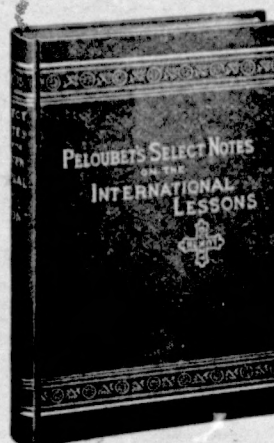
The seminary was well represented at the National Inter-Collegiate Prohibition Association, held at Lexington, Ky., last week. Several of the brethren attended.

The entire seminary contingent regret that Dr. Eager had to submit to a minor operation recently, and has been confined to the hospital. However, we rejoice that he is rapidly recovering and hopes to resume his work next week. His classes have been meeting regularly.

An aftermath of Christmas was an oyster dinner, provided by Dr. Mullins, in New York Hall, on Tuesday following. Dr. Mullins' presence and words of good cheer added much to the feast. He leaves next week for the Florida State Convention and for his two months' vacation which he so much deserves. He will return to Louisville for the Baptist Students' Convention, January 31 to February 4.

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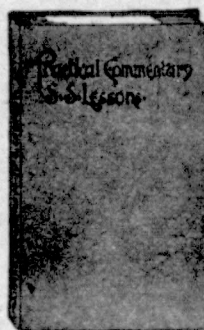
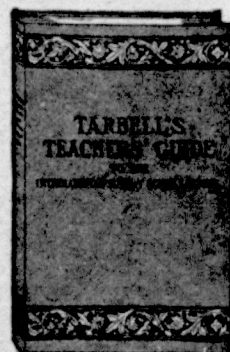
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IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

being made to complete plans for entertaining the Baptist Students' Convention, which meets in this city, January 31 to February 4. Free entertainment will be given the delegates. We hope Baptist students from all our Mississippi colleges will be in attendance. We are expecting many of you.

Our regular monthly Missionary Day was observed on January first. The various state groups met at 9 o'clock. Our tri-state group had a very informal meeting. Reports of committees, New Year's resolutions, etc. Perhaps the most interesting was the formation of a "Dollar Club" for the Training School fund. The building is to cost \$98,000, and they want one dollar from each of 98,000 persons with which to pay for it. Have you paid yours? Brother R. Q. Leavell is chairman of the committee.

The address of the day was delivered by our own Dr. Sampey. Dr. Mullins said, introducing him, that he did not know what he was going to talk about or how he would present it, but that he was sure it would be all right—and it was. Dr. Mullins said he and Dr. Sampey were seminary class-mates but were not responsible for each other. The prolonged enthusiastic applause with which Dr. Sampey was received by the audience is evidence of the high esteem in which he is held by the students and the city. His subject was "Missions and the Old Testament." He discussed in order the doctrine of God, the doctrine of the Messiah, and the call and mission of Israel. The message showed that throughout the Old Testament, God's love had been manifest toward all men—that all should repent and that none should perish. Dr. Sampey is a prophet with honor in his own country, as evidenced by the great audience who came to hear him.

With earnest prayer for a very prosperous New Year in kingdom enterprises, among the home folks,  
Yours fraternally,  
J. R. KYZAR.  
128 New York Hall.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.

### SECOND CHURCH, COLUMBUS.

Nineteen hundred and sixteen has already been recorded in the past, but was a very prosperous year in the history of our church. Since the first of October, 1915, the church has almost doubled her membership, and has made splendid progress in many other phases of the work. Had it not been for the building of the pastor's home the New Year would have found the church clear of debt, but after paying off all indebtedness early in the year, we saw that this was the opportune time to build a pastor's home, so if nothing prevents, the home will be complete by the first of next month.

The prospects for the New Year are very bright. Our hearts have already been made to rejoice because of what God has done for us. The first Sunday of the New Year at the evening service five were received into the church—two by letter, two



## An evening at home with HASTINGS' CATALOGUE

Just one pleasant evening spent in looking through the big, new Hastings' Catalogue will put you in touch with the best seeds and the best methods of planting for this year.

Throughout the 27 years that we have been selling Hastings' Seeds in the South, we have been studying Southern soils and climate so we know Southern planting conditions from top to bottom.

In this fine new catalogue (our 53rd) we have given you the benefit of all our work and experience, telling you *how*, *when* and *what* to plant in the South.

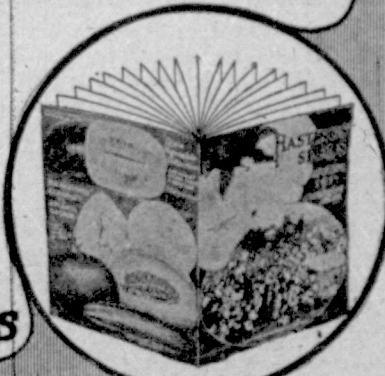
You surely ought to have this book.—it's big, it's handsome, and above all, it's instructive. Write us for your copy now, while you're thinking of it.

**H. G. HASTINGS CO.,**

"The South's Foremost Seedsmen"

Atlanta, Ga

### HASTINGS' SEEDS



on profession of faith, and one young married man from the Methodists, who expects to enter college next session to prepare for the active work of the ministry. Then last Sunday at the morning service a splendid young man came to us from the Free-will Baptists. There already being two awaiting baptism, Sunday afternoon the waters were disturbed. God has been leading in all that has been done, and to Him be all the glory, honor and the praise. And then we have a noble bunch of folk that are faithful, loyal and true. With an all-powerful God to lead, and a people that are willing to follow, great things can be accomplished.

Brethren, pray for us.

W. I. ALLEN.

### OUT OF DEBT.

Three years and five months ago we entered upon this work. The work has been pleasant and hard. Some of the best people in the world live in Greenville and are members of the First Baptist church. Their co-operation has been good and our efforts have been crowned with success.

For a number of years our church has labored under a burdensome debt but year by year have reduced it, and are now rejoicing in the fact that the last dollar has been paid. We paid off the last note last week. During the present pastorate we have received over fifty members and our contributions to all objects have amounted to over ten thousand dollars. This is good work for a church with a comparatively small membership and little wealth.

With the debt out of the way we

## Turn Hair Dark With Sage Tea

If Mixed With Sulphur It Darkens so Naturally Nobody can Tell.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound" for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur Compound, is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

enter the New Year with encouragement and with prospects as bright as the promises of God, expecting to undertake and accomplish through the leadership of the Holy Spirit greater things this year for God and His glory.  
C. T. TEW.



### THE PROPOSED BUDGET SYSTEM AND USE OF THE DUPLEX ENVELOPES.

(Continued from page 13)

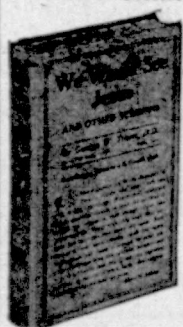
precious footsteps and shining proofs that God disposes of all events as Lord of the universe. History's most powerful monarchs—Tiglath-Pileser, Sennacherib, Nebuchadnezzar, Cyrus, Titus, etc.—have been but so many instruments in His hands. That every "good and perfect gift comes down from above," and as the Giver of all He requires an acknowledgment of this fact by giving to Him the "first fruits of our increase." He can preach that if we fail to thus honor Him, we are serious losers (Prov. 11:24, "There is that which withholdeth more than is mete but it tends to poverty.") Man cannot save by keeping back that which belongs to God, for "The eagle that robs the altar burns its own nest." This is the sad side of the picture, and man seems so slow to learn the truths connected with it. The other side is so glorious, and more and more we are learning its preciousness, that if we worship and honor God with our substance He will honor and bless us. "There is that scattereth yet tendeth to increase." (Prov. 11:24). Let's not divorce our giving from our worship, but remember that as He sat and watched while the rich and the poor gave in the temple worship (Mark 12:41-48). He continues to behold and be pleased today, and that it isn't how much of my money shall I give to God and the church, but how much of God's money shall I use on myself and keep back from His kingdom work?

### LADY TELLS SECRET

A well known lady gives the following recipe for gray hair: To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Adv.

### SERMONS OF George W. Truett D. D.

"A book packed with noble and weighty statements of Gospel truth which will bring hope and comfort to all readers," is Dr. Truett's volume of sermons



**"We Would See Jesus"**

Compiled by  
J.B. Cranfill, LL.D.  
Cloth, \$1.00 net

"To read it is to be led into the higher life."—*Illinois Baptist*.

THE BAPTIST RECORD  
Jackson, Miss.

### ORPHANAGE TRUSTEES.

There was a well attended meeting of the orphanage trustees in Jackson during the holidays. The board complimented the management, especially the selling of the Florence, or Steens Creek, farm and paying off the debts.

Brother Carter was instructed to remove the old wooden power house, work shop and laundry and replace them with a two-story brick building. The superintendent and working force were retained another year. They made a thousand bushels of corn the past year. The Thanksgiving cars were fairly well filled. If all the Sunday Schools and churches would give one Sunday's collection in each month and everybody give one day's work or salary or profits, each year, with the Thanksgiving offerings and car donations, they would never have to borrow money to tide over. The Methodist Orphanage realizes about \$5,000 every year from what they call "Labor Day" that we miss. —W. H. PATTON.

### COMMENDATION.

N. R. Drummond has been one of the most faithful deacons that any church ever had, but is now an ordained preacher.

The Columbia Baptist church ordained Brother Drummond recently to the full work of the gospel ministry.

For about four years I was Brother Drummond's pastor, and I knew him under circumstances which try the mettle of a man and he always assayed pure gold. He has courage, integrity and executive ability to a marked degree and is big-hearted, big-spirited, big intellectually, also noble in life and character. Fortunate is the church that secures his services. May God bless him and his noble wife in their new undertaking. —W. E. FARR.

Blue Mountain, Miss.

### DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### MRS. M. L. NUNN.

Mrs. M. L. Nunn was born March 29th, 1834, in Winston county, Miss. She married Elisha Franklin Nunn in 1843. After the war they moved to Shuqualak, Miss., where they made their home until their death. Four children were born to them. Lillian is the only surviving one. She is married to Mr. Isham Evans, of West Point, Miss. Mrs. Nunn joined the Baptist church at Shuqualak in her early days and remained a member of that church until her death. She was called home to her reward on November 23rd, 1916. —J. A. H.

### Need More Gravity.

The way prices keep going up makes one wish that when Sir Isaac Newton invented gravitation he had made it a little stronger.—*Indianapolis News*.

### MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.  
A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 13th, 1916

J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

A civil engineer tells this story: While overseeing a gang of men who, with mule teams, were hauling loads of dirt, a friend of mine—a ventriloquist—came up.

Presently a mule, driven by a large, red-headed and fiery-tempered Irishman, balked when right in front of where my friend and I were standing. The Irishman soon lost his temper, and began to whip.

"Now just watch the Irishman," the ventriloquist whispered in my ear.

At that moment Pat, losing all patience, gave the animal a tremendous kick.

The mule turned his head. "Don't you do that again!" The voice sounded as though it came direct from between the mule's parted lips.

The whip dropped from the Irishman's hand. For a moment he stared at the mule, and then, without uttering a word, he whirled about and bolted down the street.

Dick and Jimmy were spending a few days with their grandmother, who spoils them, as grandmothers will. One night they were saying their prayers, and little Jimmy vociferated his petitions to the heavenly throne in a voice that could be heard a mile. He was telling the Divine Providence what he wanted for Christmas, and his enthusiasm in the cause got on his brother's nerves.

"What are you praying for Christmas presents so loud for?" interrupted Dick. "The Lord ain't deaf."

"No," whispered Jimmy, "but grandma is."

### In Court.

Lawyer—"Do you drink?"  
Witness (quite huffy) — "That's my business."

Lawyer—"Have you any other business?"—Widow.

### Where Are They?

The man who had made a huge fortune was speaking a few words to a number of students at a business class. Of course, the main theme of his address was himself.

"All my success in life, all my tremendous financial prestige," he said proudly, "I owe to one thing alone—pluck, pluck, pluck!"

He made an impressive pause here but the effect was ruined by one student, who asked impressively:

"Yes, sir; but how are we to find the right people to pluck?"—*Philadelphia Ledger*.

### Speaking of Appetites.

A huge eating competition had been held by some brawny sons of

toll in a country town in Yorkshire, and one of the competitors had succeeded in disposing of a leg of mutton, a plentiful supply of vegetables, and a plum pudding, the whole washed down with copious draughts of ale.

He was unanimously declared the winner and was being triumphantly escorted home when he turned to his admirers and said, "Ah, say, lads, don't thee say nowt o' this to my ole woman, or she won't gie me no dinner!"—*Tit-Bits*.

Pater—"Who is making that infernal jangle on the piano?"

Mater—"That's Constance at her exercise."

Pater—"Well, for heaven's sake, tell her to get her exercise some other way."—*Boston Transcript*.

### STOP! CALOMEL IS QUICKSILVER

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

### FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.